



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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MORAL AND RELIGIOUS.

AFFECTING SENTENCE.

From the Milledgeville Recorder.

The following affecting sentence was passed by Judge Longstreet on John M. Williams, convicted of the murder of his wife, at the late Superior Court in James County—which has been furnished for publication by the Judge, at the solicitation of the Bar and a number of citizens who attended the trial.

JOHN M. WILLIAMS,

When I heard the history of your case from the lips of those who testified on your trial, I thought it was such an one as would reconcile me to the painful task I am now about to perform. But all the disgust and horror which I then felt at the enormity of your crime, have now given way to a succession of kind but conflicting emotions, that almost overpower me; and I meet you upon this occasion, no better prepared to pronounce, than you are to hear, the awful sentence which awaits you. But it is in vain to shrink from a duty which the law compels me to perform.

Hear me then for a few moments, and forgive me for prolonging your suspense, while I once more rehearse the story of your guilt. Believe, the piteous tale is not again repeated to shoot another pang into your agonized bosom. I would not wantonly sport with your feelings, nor mock your calamity. It is directed to the throng which presses around you, to witness our last sad interview. By them it will long be remembered, and may hallow the rude and turbulent passions that would hurry them into crime, when the stern mandate of the law would be forgotten. Perhaps, too, it may touch some tender chord of your own heart that remains yet unbroken, and awaken you to such a sense of your perilous situation, as will induce you to make a successful appeal to that Being, whose arm alone can snatch you from the ruin which threatens you.

It appears that some years since, you wooed and won the heart of an amiable, lovely, affectionate and fatherless female—you led her to the altar, and there, in the presence of that Being, before whom you must shortly appear—you interchanged with her the vows of perpetual love and fidelity. She kept her vow—amidst the severest trials she did not forget it. The marks of your brutal violence disclosed your cruelty to the world, before her own lips whispered it to her nearest friend. When her wounds awakened the sympathy of the only male connexion she had on earth—and forced him to step forward in her defence—she interceded in your behalf, quelled the rage of her defender, palliated the offence of her husband, forgave you, and, with the manifestations of unabated love, again received you to her bosom. With each revolving month your cruelties were repeated; as often as they were repeated, so often they were forgiven. At length your conduct assumed a more alarming character, and she foresaw the fell purpose you have now executed. She appealed to the laws of the country to avert the ruin which menaced her—but, ere she could experience their efficacy, one kind word from you dissipated all her fears;—she again relented, withdrew her complaint—again forgave, and again received you to her embrace. All this could not melt your frozen heart—it served only to embolden you in iniquity. Her friends expostulated with you—she besought you; and her mother, trembling under the weight of years, employed you to deal more kindly with her daughter. That mother addressed herself to your feelings in language, that I should have thought even a demon could not resist. When she repeated it here, the sternest heart in this vast multitude could not withhold from her the tribute of a tear. Behold, said she, I am a weak and aged woman—I can neither protect nor defend my child—her father is dead—if you discard her, where is she to seek protection? This eloquent appeal could not find its way to your heart.

Your inhuman treatment continued, and was borne by your companion with unexampled fortitude for more than five years; during which period she presented you four children. It was the ninth day of the age of the youngest, and when its mother had not yet left the room of her confinement, you selected to execute your hellish purpose. Then, when she clasped to her

bosom her helpless innocent, with this instrument, (a knife) still covered with her blood, you commenced the work of death. Nay, her life was not sufficient to appease your vengeance—her mangled corpse gave unequivocal proofs that many of her wounds could have been inflicted only to try the strength of her nerves. The keen edge of the knife made her forget her infant and her weakness; she fled; you pursued her and dealt to her a blow that arrested her feeble flight; you then dropped the knife, went to your trunk and drew from it this instrument, of keener edge, (a razor,) and with it you severed her head from her body. For all this, what is your defence! A plea that would deprive her of all that she has left behind her—her reputation. Happily for her memory, this lies beyond the reach of your vengeance. Your efforts to tarnish it have only given it additional lustre. If there was one in the vast assembly who witnessed your trial, that harbored for a moment a suspicion dishonorable to her, his conscience now rebukes him for his cruelties. After five months' preparation; after having all her nearest friends before you; after producing the inmates of your family, you have not been able to extort from one a single word that could alarm even jealousy itself. All attest that she was constant, artless, meek, submissive and kind. Oh! she would have been a prize to any man but you; had you permitted her to live, she would have been a blessing to your children. Poor, helpless orphans, what is now to be their destiny? who is left to watch over their dawning intellect, to chasten their morals, to lead them to virtue's shrine?—Father of Mercy! be thou their protector, guard, a friend. Spirit of their murdered mother! hover over and direct them through the dangerous and devious windings of life.

Williams, I have now faintly sketched the picture of your guilt. If it be not faithful to the original, it is only because the coloring is not deep enough. With all this weight of sin upon your head, you have but twenty days to live. The hour is at hand when you must leave us, and hasten into the presence of a Being, whose frown is far more dreadful than the sentence which now consigns you to the tomb. Are you prepared for the interview—or have you wrought yourself into the belief that there is no futurity? and will you rest satisfied in this belief until you are roused from your torpor by the signal for your appearance at the bar of the Most High? Ah, sir, you are risking too much upon your opinion.—Should you err in this particular, the anguish which now rends your bosom is peace when compared to the misery which awaits you. When you reflect that the wisest, ablest and best of men are against you, does it not sometimes occur to you that you may be in error? When you open the sacred volume, are you not sometimes startled with the thought, that it may be true? If it be, how dreadful are its denunciations against you! But amidst its thunders it breathes a whisper of consolation even to the most hardened offender.

Yes, Williams, even you, all bloody as you are, may be yet within the reach of its kind promises. Fly, then, I beseech you, to the last stay of the sinner's hope for a happy eternity. You have nothing to bind you to this life;—there is not a being upon earth whom you can call your friend—not one who would dare to acknowledge you as a friend. You have arrested the throbbing of the only bosom that could now beat in unison with your own—you have silenced the only lips that could speak a word of consolation to your drooping spirits. But there is an all-ruling Power above who may not forsake you, when your kinsman and countrymen disown you. While the light of life yet gleams upon your short and dreary path to the grave, catch the fleeting moment to bespeak the intercession of that Redeemer whose power is equal to your necessities. He may yet wash out the foul stain that renders you loathsome to the world, and raise you to the mansions of bliss, where you may again be greeted, and once more be forgiven, by the kind companion of your bosom.

Hear now the sentence of the law, and then farewell forever.

You, John M. Williams, will be reconducted to the place whence you came, where you will be kept in close custody until Friday, the 17th day of November next, when you will be taken to some convenient place of execution, and there, between the hours of ten in the forenoon, and two in the afternoon, you will be suspended by the neck until you are dead. And may the Lord have mercy upon your soul!

Of the Knowledge of Christ Crucified.

Christ crucified is the library which triumphant souls will be studying to all eternity. This is that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flutulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves; this leads to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified, above the sublimest speculations in the world.—*Stillinger.*

Were men sensible of the happiness that results from true religion, the voluptuous man would there seek his pleasure, the covetous man his wealth, and the ambitious man his glory.

MR. HEDDING'S SERMON.

We have obtained from the Rev. ELIJAH HEDDING the substance of his Sermon, delivered on the 1st instant, at the Dedication of the Methodist Chapel in Lynnfield, Mass. Though the following is but an abridgment of the discourse, it contains many new and interesting ideas, and will be found a source of instruction and gratification to the reader.—Ed.

"In this place will I give peace, saith the Lord of Hosts."—HAGGAI, II. 9.

This text was spoken 520 years before Christ. Sixteen years before this, Cyrus, having conquered the Babylonians, proclaimed liberty to the Jews, who had been 70 years in captivity in Babylon. They had returned to Jerusalem and begun to rebuild the temple, but Cambyes, (called in scripture Ahasuerus) son and successor of Cyrus, and Artaxerxes, his successor, (called in profane history Smerdis) being very wicked, profane, and cruel kings, hindered the work, as we read in the fourth chapter of Ezra. But when Darius came to the Persian throne, he encouraged the building, Ezra vi. 7. Many of the people seemed backward about the work, because this house appeared to them inferior to the former temple, Hag. ii. 3. But God promised to make the second temple more glorious than the first. "The glory of this latter house shall be greater than the former, saith the Lord of hosts." Though the materials and workmanship of this house were far inferior to those of the former, yet it was promised that this house should exceed the former on account of the presence of Christ in it—ver. 6, 7.

The Jews say, the great glory of the first temple, wherein it exceeded the second, consisted chiefly in the following particulars:

1. The ark of the covenant, mercy-seat, &c.
2. The Shekinah, * the visible token of the divine presence.
3. Urim and Thummim, light and perfection.
4. The holy fire that came down from heaven.
5. The spirit of prophecy.

Divines have added,
6. The holy anointing oil.
All these were lost on account of the sins which occasioned the Babylonian captivity, but were restored spiritually, to the second temple, when Christ came: for of them all he was the antitype. And as he preached in the second temple, its glory exceeded that of the first.

1. Christ is the true ark of the covenant, the new-covenant, better than the old one written on the tables of stone. As the mercy-seat was over the ark, (being the lid of it,) Christ is the true mercy-seat; "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4. 15, 16. The ark contained the pot of manna, Exod. 16. 33. Christ is the true manna, the bread of life. "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever." John 6. 51. The ark contained Aaron's rod. Num. 17. 8, 10, and Heb. 9. 4, which, though but a dry branch, yet, by the mighty power of God, it budded, blossomed, and produced fruit. It was a token of the true priesthood. Christ is the true priest. He produces the buds of good desires, the blossoms of good resolutions, and the ripe fruit of a work of grace in the souls of the children of men.

2. Christ is the Shekinah. This was the visible token of the divine presence. "God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3. 16. "Behold, a virgin shall bear a son, and shall call his name Immanuel." Isa. 7. 14. The true Shekinah shone forth, through the humanity of our blessed Lord, in his transfiguration on the Mount. Matt. 17. 2.

3. Christ is Urim and Thummim. Lights and perfections. Though we cannot determine precisely what Urim and Thummim were, yet being attached to the high priest's breast plate, they were used to consult the divine Being, in difficult cases, relating to the whole state of Israel, and sometimes in cases relating to the king, the Sanhedrim, the General of the army, or some other great person; "And thou shalt put in the breast-plate of judgment, the Urim and the Thummim; and they shall be upon Aaron's

* Shekinah—frequently called in scripture the glory of the Lord, which appeared between the Cherubim, over the mercy-seat.

heart when he goeth in before the Lord: And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Exod. 28. 30. Christ inquires of, and pleads with the Father for us, and gives to all who are willing to follow him, perfect instructions, in all things relating to their duty, their safety, and their eternal happiness.

4. The holy fire, Lev. 9. 24. 2 Chron. 7. 1. The fire which descended from heaven, first upon the altar constructed by Moses in the tabernacle; and again on that erected by Solomon, at its consecration, was constantly fed and preserved by the priests; and of course, it was regarded as celestial or hallowed fire, first kindled by the Lord himself, to instruct mankind that the origin of all spiritual good is from above, and that we are not to warm ourselves with sparks of our own kindling. It was for offering common, or strange fire, before the Lord, in opposition to this heavenly fire, that Nadab and Abihu were devoured by the fire of the divine judgment.—This holy fire was an emblem of the refining work of the Holy Spirit. Christ procures and sends the holy fire into the hearts of believers, to purify their natures, and to render their services acceptable with God. "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." John 16. 7.

5. By the sins which occasioned the Babylonian captivity the Jewish church lost the spirit of prophecy. Three of the prophets indeed, (Haggai, Zechariah, and Malachi) lived a short season in the time of the second temple; but they soon died, and there were no more prophets till Christ came, who was the true prophet, who revived the spirit of prophecy in the church. This illustrious prophet made the second temple more glorious than all the gold and ornaments which Solomon lavished on the first temple conferred on it. Yea, the divine glory which shone through him, exceeded all the heavenly glory which blessed the temple of Solomon.

6. Though the holy oil, (Exod. xxx. 22—33) used to anoint and consecrate the priest, prophet, king, and the sacred vessels, was lost with the first temple, yet as it was an emblem of the gifts and graces of the Holy Spirit, it was abundantly restored by Christ; "For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Acts. i. 5. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him." Acts. x. 38. "But ye have an unction from the Holy One, and ye know all things." John, ii. 20. Baptizing with the Holy Ghost, anointing, and having a heavenly unction, are expressions used in these texts in reference to the ancient holy oil. As Christ preached in the second temple, and offered that sacrifice near it which gives peace to the world, and all spiritual and heavenly blessings to believers, it might well be said "The glory of this latter house shall be greater than that of the former;" for, "In this place will I give peace, saith the Lord of hosts."

The doctrines authorised by the text are,

- I. Man in his fallen state is destitute of peace.
- II. God is the giver of peace.

1. Man in his fallen state is destitute of peace.

The heart of man by fallen nature is in opposition to God. The natural man discerneth not the things of the spirit, they are foolishness unto him. "They have hated me without a cause," complained the Holy Redeemer. In this disposition the heart is disinclined to all holy exercises and holy duties. As soon as we knew there was a God, if our hearts were not affected with divine grace, they turned away from him. Prayer was a task, or totally neglected, his word was burdensome to us, and his sabbaths a weariness. No thoughts were more disagreeable, nor any more omitted than contemplations of the great and good Being who made us. And as our hearts were not inclined to God, they were in love with sin. "The heart is deceitful above all things and desperately wicked."

2. As we had become so base, God was dissatisfied with us. Though a false opinion prevails in our country, which teaches that God is as well pleased with one man as with another, and is as well satisfied with one act as with another, yet nothing can be more clear, than that God is "angry with the wicked every day."—He cannot love our bad hearts, nor be pleased with our vile actions. As the holy, moral Governor of the world, he cannot be indifferent to what we do. It is an eternal truth, therefore,

that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. "There is no peace to the wicked, saith my God."

3. As this opposition exists between God and the sinner, the miserable creature can have no true peace in his soul. He may invent schemes, which may produce false peace for a moment, but the thunders of God's holy law, the judgments of divine providence, and the pangs of the sinner's own conscience, will often disturb his dreams of peace, and alarm his soul with the fearful apprehensions of a judgment to come.

Or if by any means the opiates of Satan should so operate as to lull his conscience entirely to sleep, and it should become seared as with a hot iron, so that through life he should make a mock at sin, and even have his hands in his death, yet he will find the terrors of divine justice, which shall meet his soul at its departing moments, sufficient to sweep away the refuge of lies which he had made his hiding place, and to leave his guilty soul destitute of peace for ever.

4. That sinners have no true peace, is manifest from the objects they pursue, and the disappointments they meet with in seeking rest to their souls. Now they follow pleasure; then they endeavor to fill themselves with riches; again they go in search of sensual indulgences; afterwards they attempt to climb to the pinnacle of honor; but all these things cry, peace is not here.—Once disappointed, they promise themselves peace in some other object; driven from that idol, they inquire for another; and thus they go on from disappointment to deception, till the poor dream of life is past; and if they do not turn to God and obtain peace, in their death they will meet with an eternal disappointment.

5. In this situation man has no power to procure peace for himself. He has no power to change his own heart. "Can the Ethiopian change his skin, or the Leopard his spots? then may he that is accustomed to do evil learn to do well."

If he could change his own heart, he could not obliterate his past sins. If he could now turn and serve God perfectly all the rest of his life, he could give no satisfaction to God for the wrongs he had done in time past: for his whole life and all his talents and privileges belong to God; and if he had served God perfectly through his whole life he would have done no more than his duty. But it is time to observe,

II. God is the giver of peace.

1. But how could God give peace? Not without the sacrifice of Christ. He was indeed disposed to show mercy; but his law, his word, his justice, stood in the way of pardoning a sinner without a sacrifice. He contrived the glorious scheme of giving peace through Christ; that in Him there might be made at once, the greatest display, both of justice and mercy. "Mercy and truth are met together: righteousness and peace have kissed each other." Psalm 85. 10.—"Mercy and peace are on one side, truth and righteousness on the other. Truth requires righteousness; mercy calls for peace. They meet together on the way; the one going to make inquisition for sin, the other to plead for reconciliation. Having met, their differences, (not here particularly mentioned) are adjusted: their mutual claims are blended together in one common interest; on which peace and righteousness immediately embrace. Thus righteousness is given to truth; and peace is given to mercy. Now, where did these meet? In Christ Jesus. When were they reconciled?—When he poured out his life on Calvary."* "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Divinity and humanity of Christ were both essential to the accomplishing of this great and glorious work.

2. Christ appointed various means to accomplish this work of mercy. The gospel stands first in the catalogue of these instruments of grace.—It instructs us by its principles, allures us by its promises, commands us by its precepts, and threatens us by its denunciations; and by all it contains, calls upon us to be reconciled to God.

The merciful dispensations of providence, are designed to soften our hearts, and to incline us to seek peace at the hand of their Author; afflictive events are intended to awaken us, and to apprise us of the danger of suffering at the hand of justice in another world—thereby to induce

* Dr. Clarke.

us to flee for refuge to lay hold on the hope set before us.

To render all these means effectual, the Holy Spirit is given, "to reprove the world of sin, of righteousness, and of judgment."

By all these overtures of mercy, all men, in the time of their visitation, are more or less convinced of their wants, and of their duty;—and at times, have some desires to be reconciled to God.

3. That this peace may take place, God has required men to repent and believe.

Repentance is a true sorrow for sin, considered as committed against a holy God. "Against Thee, and Thee only have I sinned."

It is fit and proper that he who has sinned should repent.

There is a contention between God and sinners; both claiming to be right. God will never relinquish his just claim, nor admit the unjust one of the sinner;—both of which he would do, if he were to pardon the impenitent, guilty soul. Farther, it would be a useless waste of mercy to pardon the sinner, except he have that repentance which would lead him to hate sin, and, to determine to forsake it for ever: for without a heart of repentance, he would immediately repeat his crimes, and involve himself in his former miseries.

Besides, as the language of every impenitent sinner's heart is, "I am determined still to live in my sins," if God were to pardon him in that state of mind, he would thereby encourage sin, and assist the evil spirit in ruining mankind, by spreading the works of darkness through the world. For these, and many other reasons, "God commandeth all men every where, to repent."

The soul who would have peace, must also believe. "Believe in the Lord Jesus Christ, and thou shalt be saved." Believing, is trusting in Christ for salvation in so strong a degree, as to have the heart powerfully engaged in his service, and the life conformed to his blessed will. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

4. He who thus believes obtains peace. It is said to him, "Go in peace, and sin no more." With a change of heart, he receives a new nature, is reconciled to God, and brought into a state of mind in which he may walk in peace with God, and maintain peace in his own conscience. Adopting the language of the evangelical Prophet, from a joyful heart he can cry, "Oh! Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me;"—and sing like the royal Psalmist, "As far as the east is from the west, so far hath he removed our transgressions from us."

The soul, having obtained peace with his Maker, is now disposed to live in peace with his fellow-creatures—with his relations—with his neighbors, &c. As he loves his neighbor as himself, he will endeavor, as far as possible, to live in peace with all men. This heaven-born gift tames that unruly member, and chains in eternal silence the tongue of slander, which, otherwise would be set on fire of hell, and would set on fire the whole course of nature. It employs that noble gift for the great social purposes for which it was originally bestowed. It breaks the ruthless fangs of fraud, and secures from the deadly gripe of its iron jaws, the rights of innocence and unsuspecting honesty. It wrests from the rapacious appetite of luxury, the super-abundant gifts of Providence, and converts them into instruments of mercy to those destitute of daily bread, and into means of promoting religious, moral, and humane institutions. It dries up the poisoned streams of intemperance, and leads those thirsty souls, who would pine and die under its malignant effects, to those salutary waters which make glad the city of God. It subdues those libidinous propensities, which, in so many instances, where this heavenly peace is not known, drives multitudes of the children of Adam from the society of civilized men, to roam like beasts through dark and filthy kennels;—not considering that the dead are there, and that the guests who have gone before them, are in the depths of hell. It fixes a sovereign check on pride, ambition, envy, jealousy, and resentment, which, unrestrained, would burst forth like so many flames from the regions beneath, and spread desolation and death through the earth.

When princes, and se nates, and the great among the nations shall generally enter into this heavenly spirit, it will put a stop to the career of war, that demon of darkness, which has triumphed over the earth since the days of Nimrod, involving cities in flames, and countries in ruins, depopulating the earth, and drenching it with the blood of the slain of all nations. Yes, brethren, this spirit shall hush into perpetual silence, "the thunder of the captains," the shouts of the conquerors, the wild, distracted cry of the vanquished, and the groans of the wounded and the dying in the field of carnage. Then, then, blessed be God, the nations "shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Then all the tribes of men shall raise a shout towards heaven, melodious as when angels sing,—"Alleluiah: for the Lord God Omnipotent reigneth."

To the individuals who become the subjects of this peace, the gates of eternal peace stand open, ready to receive them into that region,

"where the wicked cease from troubling, and where the weary find rest."

We hope that many precious souls will be brought to possess this great blessing in this house of worship—that this place may be made to multitudes, the house of God, and the gate of heaven. Here, while the broken-hearted sinner grounds his weapons of rebellion, and obtains peace with his Maker, relations and neighbors shall bury their contentions, and rejoice to live in peace one with another.

To the friends of this meeting, we would offer our most cordial congratulations, in your assistance by the good providence of God, to erect this sacred edifice—where you may sit under your own vine, and under your own fig-tree, and have none to molest or make you afraid.

To the spectators we would say—"we come not here to disturb your repose, nor to intrude on your religious rights; but, by the blessing of God, to bring peace to your souls;—to increase and preserve peace in your neighborhood."

We pronounce this house dedicated to the service of Almighty God. May the peace of God abide in it. Here, may the ark of the covenant rest—the bread of life be broken to the believing soul, and Aaron's rod bud and blossom and produce an abundance of fruit. In this place, may the Shekinah appear in brighter glory than that in which it was seen between the cherubim, over the mercy seat. May Urim and Thummim direct the Israel of God, in all those enterprises and actions which shall contribute to their advancement in the way to the heavenly rest. May the holy fire descend from heaven and purify all who shall come to worship God in this sanctuary. May the gospel spirit of prophecy endue all who shall minister here in holy things. And on the true worshippers in this house, let the holy anointing oil, more grateful than that which perfumed the head of reverend Aaron, descend and diffuse fragrance all around—that in this place it may ever be said, "Behold, how good and how pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments."

In the name of our Master, we exhort you all to seek this divine peace, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." If you fail of obtaining this heavenly gift, you fall short of all real good for ever!

A DISCOURSE,
Delivered before a Choir of Singers, at Lechmere-Point, Cambridge, on the Evening of the 31st of December, 1823—By the Rev. WILLIAM GRANVILLE.

[CONCLUDED FROM OUR LAST.]

"I will sing of the mercies of the Lord for ever." PSALM LXXXIX. 1.

II. We are now to show why these blessings should excite in us a song of gratitude, and how this song should be offered.

1. Mankind have no merit, whereby to claim these blessings at the hand of God; but are wholly dependant on his mercy and goodness for them all.

When we look at man, unbiassed by our own vague notions, we perceive in his beautiful structure—the symmetry of his parts and the powers of his mind, something that bespeaks the master-builder—God. Yet it is evident, that, as a created being, his faculties are mostly confined within the narrow limits of created objects. For we know but little of the Deity, except from his acts of benevolence, and the knowledge we have of him by religious experience. Probably, while reflecting on these things, Pope was led to say,—

"Thou great First Cause, least understood,
Who all my sense confined,
To know but this—that thou art good,
And that myself am blind."

The term merit supposes that there is some legal right to the things which we receive; and consequently destroys the idea of obligation and mercy. If we suppose that we merit blessings from the Lord, it would follow that the Psalmist must be incorrect in referring all his enjoyments to the mercy of God. But this is so contrary to the sacred scriptures and to the light of reason itself, that even the ancient heathens themselves maintained another opinion. St. Paul expressly declares it, when in reference to the ancient poets, he says, "In him we live, move, and have our being." As certain of your own poets have said, for we are also his offspring. The celebrated Greek poet Aratus uses these very words, as translated by Green:

"Jove's presence fills all space, upholds this ball;
All need his aid; his power sustains us all.
For we his offspring are, and he in love,
Points out to man his labour from above."

A. Clarke's Commentary.

It will therefore follow, that, as man is a created being, he is dependant on Deity, and cannot, with his delegated power, merit any thing good by his works. This will appear more evident when we consider him in his fallen situation. The apostle informs us, that man is fallen from original righteousness, and now comes short of the glory of God; consequently, he stands as a transgressor before his Maker, and has forfeited his right to all earthly enjoyments, and to eternal glory. The only means of his existence is through the mercy of God manifested in Christ

our Saviour. How reasonable then is it, as objects of divine compassion, that we should offer this song of gratitude, saying with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits;"—not living to ourselves, but to Him who lived and died for us.

2. The power which gave can take away.

The truth of this assertion can only be known by a correct understanding of the excellency and supremacy of the Divine Being. It is important that we get this knowledge; for without it we shall remain ignorant of him upon whom we are daily dependant, and rob him of that glory which is his right. Jehovah says, "the cattle upon a thousand hills are mine; the gold and the silver are mine." He is called the King of Kings and Lord of Lords; and he is represented as going forth in his might, to subdue the nations at his nod. In reviewing then the supreme excellency and power of God, contrasted with man in his proper character, we learn that he can create and destroy—can give and take away, and yet be just in all his dealings.

3. In the midst of our unworthiness Jehovah has shown us great mercy. Now it behooves us to show our gratitude by dedicating our souls and bodies to the service of him who has done so much for us. But, my hearers, what has been our conduct through the past year; or how have we improved the mercy we have received. Our general deportment has too well manifested our ingratitude. The improvement we have made of our distinguishing mercies has been infinitely below what we ought or might have done. Nothing then is more proper for us to do, than this evening to determine to sing of the mercies of the Lord.

And now it becomes us to inquire how this song should be offered.

1. In all our approaches to Deity we should manifest becoming reverence; for it is very evident that he is "fearful in praises" as well as "glorious in holiness." The prophet Moses himself was commanded to put off his shoes from his feet, seeing that the ground whereon he stood was holy, being consecrated by the presence of Jehovah. The manner in which we may come before him acceptably, may be seen to consist, first, in humility. An inward abhorrence of ourselves before his infinite majesty, and a remembrance of our unworthiness—sinking us into nothing at his feet, makes our sacrifice acceptable. It is said he has respect unto the lowly; but he seeth the proud afar off. Secondly, we should do it sincerely. It is frequently the case that mankind content themselves with a mere performance of outward service, while the heart is far from God, or the spirituality of praise is not to be found. Would we offer a sacrifice well pleasing, we must do it from a heart swelling with gratitude to its Maker, bursting forth into praises of the noblest kind.

Lastly, our song of praise should be offered through Christ. There cannot be any communication between God and the soul of man, but through this channel. Christ, in suffering for us, has made the throne of grace accessible; and the Father, sitting on the throne of mercy, receives all our offerings through this medium. Jesus emphatically says, "I am the way, the truth and the life: no man cometh unto the Father but by me." Here in itself is an unspeakable mercy, that now we have not to undergo the laborious task of sacrificing hecatombs of Lambs or draining rivers of Oil, to manifest our sense of obligation, but only to draw near, with a true heart, through Christ, under a consciousness of our unworthiness, with his praises upon our lips.

III. We will now bring to view the holy resolution of the royal Psalmist—"I will sing of the mercies of the Lord for ever."

When we speak of conviction, we mean light in the understanding, properly distinguishing between right and wrong; or a sensibility of duty. Mankind by nature have not this light. It was on this account that the Almighty sent his son our Saviour into the world, to prevent our utter ruin, and to illuminate our minds. He is said to be that light which enlighteneth every man that cometh into the world. It was this light which beamed forth upon the mind of the Psalmist, and like the sun arising to dispel the shades of night, discovered to him at once the only source of his enjoyments, and the greatness of the duty required. When this light had removed from his eyes the scales which prevented the power of vision, and the grand scenery of communication between heaven and earth, was open to his view, struck with surprise and admiration, he exclaimed, "I will sing of the mercies of the Lord for ever."

2. It supposes a determination to do that which is right.

It is a fact much to be lamented that many who are convinced of their duty will acknowledge their great dependance on God, and purpose to render him that gratitude which is right; but all their purposes are forgotten like the dream of the night, or pass away like the early dew before the rising sun. They resolve and re-resolve; but "procrastination proves the thief of time." This, however, was not the case with the Psalmist. He says, *I will sing, &c.* It is all important, my hearers, that we should attend to the example set before us in the text. For without a fixed and settled resolution in our

mind, to make us steady to our purpose, our conviction will be of no use.

3. It marks the nobleness of his mind.—In relation to his God, he was no less sensible of obligation when King of Israel than when a shepherd boy. In fact, when he turned his eyes back to the time when he kept his father's flocks, and gently glanced them over the traces of wide extended goodness towards him, he was led to say, "what am I or my father's house to thee, that thou shouldst thus visit me." His conviction, under the regenerating influence of the Divine Spirit, caused him to make the holy determination recorded in our text. This at once marks the nobleness of his mind. Uninfluenced by temporal circumstances and situations, regardless of the sayings of men, resolved on the discharge of his duty, acknowledging the Supreme hand in all his ways, he says, *I will sing of the mercies of the Lord for ever.* My hearers, let us "go and do likewise."

OBSERVATIONS.—The subject to which we have attended this evening shows us from whence all our blessings flow, and presents us with an example worthy of imitation. It remains for us to "walk by the same rule, and mind the same things." The only opportunity we have for this important work is the time allotted for human life: this, dwindled to the short space of a moment, calls for our earliest attention, and requires that we should do with our might whatever our hands find to do. May I ask, then, my hearers, whether you have formed your resolution, and determined to serve the Lord with all your heart. The periods of our time are fast passing away, and the places that now know us will shortly know us no more for ever—this night we realize the fact: and should we be permitted to see the commencement of the new year, we know not that we shall see its close. Let us call to remembrance the mercies of God, and the great ingratitude of our past lives; and in justly comparing them, let us resolve, with the blessing of Heaven, to live new lives, and to spend our days in his service; so that we may go hence and reign with him for ever—which, may He of his infinite mercy grant, for his name's sake. Amen.

Zion's Herald.

BOSTON: WEDNESDAY, JANUARY 21.

SEASONABLE REFLECTIONS.

(Concluded from our last.)

Far different from all this, are the views of him, who has imbibed the spirit, and habitually acted upon the principles of Christianity. His composure in view of death, is the result, not of diminishing the solemnity connected with it—not of suffering the objects of ambition, or the grandest interest attached to this world to intrude upon his mind; and thus cut off his view of the prospect before him;—but of having learned to regard every trial he is called to endure as proceeding from a God of infinite wisdom—and the last and greatest of them as introductory to eternal life. He feels the importance of the change which awaits him. He may not yet have ceased to shudder at the thought of assuming an entirely different mode of existence—of passing to that unknown world, where there is nothing tangible—nothing he can connect with the objects of sense; yet his confidence in the goodness of God—his assurance that his Redeemer liveth, are ever present to allay his fears, and calm his spirits.

The man of piety may be called from a situation equally important with that of the great statesman before alluded to—he may feel that he leaves no one behind him who can continue his grand designs, or who in a period of public danger or commotion, can extend to the helm of government a hand equally firm; but he cheerfully resigns the interests of his country to the care of infinite wisdom and the disposal of infinite goodness. Though called away at the very time, when his counsels seemed most necessary, he feels that God can raise up other instruments to arrest the impending storm.

The Christian again, experiences in all their force, those tender attachments which connect men so strongly with life; for it is the genius of that religion, which has Christ for its author, not to impair, but only to purify our capacity for sociability and friendship. Here, however, the same confidence in the wisdom and goodness of God is found to remove his solicitude; while the consoling promises of Christianity direct him to a time when these friendships will be renewed in a better world than this.

We can easily imagine, too, that he, who has become confirmed in the doctrines of Christ, has acquired a certain weariness of life. This results in part from the fact, that he has been habitually contrasting it with one whose joys are supremely elevated and perfect. And again, he has learned the unsatisfying nature of all things here below. Around whatever earthly object his affections have wound themselves, and on whatever earthly prospect he has dwelt with pleasure—he has found, in a great measure, his fondest hopes blasted, and his fairest anticipations unsatisfied. In his own heart, he has found much of sin, and little deserving of complacency; and though the principle of holiness has been implanted there, though he has been able to discern the progress of the heavenly plant; yet how ungenial the soil—how unwelcome the at-

mosphere—how many weeds have sprung up to obstruct its growth? His best actions—his most sincere devotions have been contaminated with sin; and he longs to be delivered from its burden—to pass to a world of purity—to tread the fields and breathe the air of heaven. To such an one death can never be an unwelcome messenger. He meets it, not only with resignation, but with positive joy; and in thus passing to the world of bliss, he resembles some weather-beaten bark, which, having been tossed upon the waves, and driven by the tempest, at last

"Shoots into port, at some well haven'd isle,
Where spices breathe, and softer seasons smile."

LETTERS TO THE METHODISTS.

BY A PREACHER.

LETTER III.

DEAR BRETHREN,

In writing to you upon the subject of holiness, I have a consolation which I could not have in addressing any other society of Christians. You, as a people, profess to believe, not only in the doctrine, but in the attainableness of that state. While many Christians have confused ideas of the nature of that holiness of which I speak; while some who understand the nature of the doctrine, deny the possibility of obtaining the thing in this life, and others, who admit the possibility of obtaining it, yet, by the art of refining upon language, say, it never was and never will be obtained in this life, the doctrine is offered to you with all that light and consistency of character necessary to the speedy attainment of it.

I say not this to flatter you, but to humble you. If you have more light than some other Christians upon this important subject, does it not confer a stronger obligation on you to be holy in all manner of conversation and godliness? Yes, you ought to hunger and thirst more earnestly after righteousness. You ought to walk more evenly in all the commandments and ordinances of God. Your obligation to be humble, charitable, long-suffering, patient, dead to the world and devoted to God, is in proportion to the light you enjoy.

Mr. Wesley believed that the design of God in raising up the people called Methodists, was to revive scripture holiness, and spread it over the earth. And many were raised up by his preaching and writing, who shone in the Church as stars of the first magnitude in the heavens; who witnessed a good confession of holiness before many witnesses, and spoke of the glory of the Lord about to appear on all the Church militant. This was particularly the case with the excellent Mr. Fletcher. How did he exult in the belief of this, while he saw with his own eyes the insipid stages of it.

And let recent events say whether they were mistaken in judgment. Behold how great a matter a little fire kindleth! The mustard seed which was planted at Oxford, in England, in 1729, has indeed become a great tree, and the birds in the four quarters of the globe are building in its branches. A more evangelical spirit has been excited, and has affected, in a direct or collateral way, nearly the whole of Christendom. That spirit which has manifested itself in missionary, bible, and tract societies, is much more closely connected with the revival commenced through the Methodists than many are aware of. It was the doctrine of holiness then more clearly preached, and the spirit of holiness then more fully exhibited, which gave an impetus to the work, that still increases in its progress.

When we consider what a victory the spirit of reformation has obtained over the spirit of the world which had crept into the Church; when we consider that many, both ministers and private Christians, once opposed to the power of reformation, now assimilate in spirit and practice to those holy men who took the lead in this great revival, what an obligation rests upon us to go on till we shall have perfected holiness in the fear of God. And what encouragement to do so.

I am persuaded that it rests first with you to set an example of holiness to the Christian world. You not only have the doctrine clearly explained, but you have many among you, who in their experience and lives, have set to their seal that the blood of Jesus Christ cleanseth from all sin. But this is far from being the case with all. The works of many are not found perfect before God. There is yet a mixture of good and evil in the hearts of many. But God requires pure hearts. And while you watch, pray, believe and love, you assimilate more and more to the mind of Christ. But if otherwise, the remaining corruptions of your nature will lead you to assimilate to lukewarm, worldly, fashionable Christians; and in fact, to all that is evil.

I beseech you, therefore, by the mercies of God, that for your own souls' sake, and for the interests of the cause of God, ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service.

REVIVAL.

We are informed that there is a gracious revival of religion on Hamden Circuit, Me. which commenced at our Camp-meeting in September last—and which continues to spread gloriously in some parts of our Circuit. We think about 150 have been brought from darkness to light; and about 100 have been added to our Society.

YOUNG

Mr. Editor.

The form extensively is hailed when we have a community, (not a sect,) has been, and the advocate meritorious who profess "go ye into every cro- swell with a dently blas- of to christ above, will thropist be Herald of t Everlasting eousness, to worse than gratified at this city, to association. was held, v Association thodist Miss The second thus:—"T a Missioner Society bids the blessing who said the name should crowning th As a Mission funds will ad young friends remembering than to rece

AMONG THE

The Met- tains letters Rev. William of a revival Grand River

"On my preached to plained the were admit- was a season 23th of Sep The crowd get into the fervor were of the discor- and they goodness, peared to be the knowle- had been un- hunting, req- mitted. The nine member- We h children, co- learning to r- offered their good work i- of the Gran- Mohawk vill- great road l- —About tw- Grand River- ed among bo- have found are four of t- ing first took —a notoriou- ing that the- wept and h- meeting he- what is the- fore: I belie- do better, w- him the spir- vince him o- to God. Th- this man, w- cause of reli- vation. Th- families. V- the township- are still g- my appoint- blessing of friends will- ers offered- and the tear- once miser- blessed and- er."

The Rev- account of h- "On the- a religious- arrived at t- in the morn- hold their m- ed with co- blown as a c- Soon the p- seen in all- ever. W- with g- till th- derstood th- Mohawk, l- al manner, following v- translation l-

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COMMUNICATION.

YOUNG MEN'S MISSIONARY SOCIETY.

Mr. Editor,

The formation of Societies for spreading more extensively the knowledge of a Savior's name, is hailed with joy by every friend of Zion. And when we behold the younger part of the community, (notwithstanding all the contumely that has been, and is now, so liberally bestowed upon the advocates of Missions,) going forward in this meritorious work, with a zeal becoming those who profess to be followers of him, who said, "go ye into all the world and preach the Gospel to every creature," it ought to cause our hearts to swell with love and gratitude to Him, who evidently blesses and prospers the means made use of to christianize the world. If the conversion of one sinner imparts joy to the Angelic host above, will not the heart of the Christian Philanthropist be animated at the prospect of another Herald of the cross going forth proclaiming the Everlasting Gospel—the Glorious Sun of righteousness, to those who now are shrouded in worse than Egyptian darkness. I was highly gratified at the proposal of some young men of this city, to form themselves into a missionary association. Last Sabbath Evening a meeting was held, when it was determined that "This Association shall be named The Young Men's Methodist Missionary Society of Boston and vicinity." The second article of their constitution runs thus:—"The object of this Society is to employ a Missionary of the Methodist persuasion." This Society bids fair to be extensively useful. May the blessing of the Great Head of the Church, who said that a cup of cold water given in his name should not go unrewarded, be upon them, crowning their endeavors with abundant success. As a Mission will be established as soon as their funds will admit, we would recommend to all our young friends to become members of this Society, remembering that it is "more blessed to give than to receive."

—COKE.

REVIVAL OF RELIGION,

AMONG THE MOHAWK INDIANS IN UPPER CANADA.

The Methodist Magazine for January contains letters from the Rev. Alvin Torrey and the Rev. William Case, giving an interesting account of a revival of religion among the Mohawks on Grand River in Upper Canada. Mr. Torrey says: "On my return from Conference I called and preached to the Mohawks. After having explained the rules of the society to them, twenty were admitted as members of the Society. It was a season of refreshing to us all. On the 23rd of September, I again preached to them. The crowd was now such that they could not all get into the house. Their usual attention and fervor were apparent, and near the conclusion of the discourse the hearts of many were affected, and they praised the Lord for his power and goodness. In meeting them in class, they appeared to be progressing finely, advancing in the knowledge and love of God. Several who had been under awakening, have returned from hunting, requested to be received, and were admitted. The society now consists of twenty-nine members, three of whom are white persons. We have also a Sabbath School of Indian children, consisting of about twenty, who are learning to read; some young men have kindly offered their services to instruct them. This good work is about fifty miles from the mouth of the Grand River—about six miles from the Mohawk village, and four miles north of the great road leading from Ancaster to Longpoint. About twelve miles from the mouth of the Grand River, another gracious work is commenced among both Indians and whites. About twelve have found peace to their souls, among whom are four of the Delaware tribe. This awakening first took place in the mind of a white man, a notorious sinner. It was in time of preaching that the power of God arrested him. He wept and trembled like Belshazzar. After meeting he came to me, saying, 'I don't know what is the matter with me. I never felt so before. I believe I am a great sinner, but I wish to do better, what shall I do to be saved?' I told him the spirit of the Lord was upon him, to convince him of sin, and he must repent and turn to God. There is evidently a great change in this man, who we hope may be an honor to the cause of religion in this wicked part of the reservation. The awakening is prevailing in several families. We have twelve in society here. In the townships of Rainham and Walpole, there are still good appearances. Indeed at most of my appointments we have the presence and blessing of the Lord; so that our Missionary friends will have no occasion to repent the prayers offered—the money they have expended, and the tears they have shed in behalf of the once miserable and forsaken sinners, but now blessed and happy converts on the Grand River."

The Rev. William Case gives the following account of his visit to these Indians. "On the 24th of September, in company with a religious friend, we passed into the wood and arrived at the Indian dwellings, about 9 o'clock, in the morning, a time at which they generally hold their morning devotions. We were received with cordial kindness, and the shell was blown as a call to assemble for religious service. Soon the people, parents and children, were seen in all directions repairing to the house of prayer. When they arrived they took their places with great solemnity, observing a profound silence till the service commenced.—Having understood that they were in the habit of singing in Mohawk, I requested them to sing in their usual manner, which they did melodiously. The following verse is taken from the hymn, and the translation into English is annexed.

"O sa va ner Tak gwogh ye nough,
Ne ya yonk high weigh se,
Ne o ni a yak hi sa ny,
Say ya uer tes hegh sa nyeh."

"Enlighten our dark souls, till they
Thy sacred love embrace;
Assist our minds, (by nature frail),
With thy celestial grace."

After the sermon, several addressed the assembly in Mohawk, and the meeting was concluded by prayer from one of the Indians in his native tongue. By the accounts which brothers Torrey, Crawford and others have given of this reformation, as well as from the steady uniform deportment of the religious since their conversion, the work of grace appears to have taken a deep impression on the minds of this people. The use of ardent spirits appears to be laid entirely aside, while the duties of religion are punctually and daily observed. The hour of prayer is sounded by the blowing of a shell, when they attend for their morning meetings with the regularity of their morning meals. The Indian character, I am persuaded, has been but little understood. The worst of vices have been introduced among them by the immoral whites, while the excellencies of the Christian virtues have been neglected and contemned in their sight. But let these people possess the advantages of Christian example and instruction, and they are as capable of instruction and good impressions as any nation, and from plain example before us at the several missionary stations, we have every reason to believe that all the amiable virtues of the friend and the Christian, will be as conspicuous as in any other people of similar advantages. The Indians here are very desirous of obtaining education for their children, and they are making such efforts as their low circumstances will allow; for this purpose a school house is commenced, a Sabbath School is now in operation, where about twenty children are taught the rudiments of reading, and we are not without hope of seeing a day school established for the ensuing winter. Certainly this Mission has been attended with the divine blessing beyond every expectation. It was not at first commenced with the express design of converting the natives (though they were had in view) but for the benefit of the white inhabitants scattered over the Indian lands. The merciful Lord has been pleased to endow the Mission with abundant grace, and the friends of Missions may now renew their songs of gratitude and joy, over thirty more converted natives of the forest, together with an equal number of converts among the white population."

MASSACHUSETTS'S STATE PRISON.

The Rev. Mr. Collier is the Chaplain. In his Report to the Society from whom he receives his principal support, he gave some account of the effects of his ministry upon the prisoners during the past year. He stated, that the object which the Legislature had in view, in sending the gospel to the prison, seemed to be in some measure accomplished. He expressed much gratitude, that the word of God appeared to be a savior of life unto life, to some; that the prisoners, though cut off from society, are not cut off from the mercy of God. He said that he could not refuse them water to be baptized, after the evidence he had received of their reformation, and asked with much good sense, that if some of the prisoners who have been baptized should apostatize, any should be disposed to count the apostates by way of reproach, that they would also count the baptized persons in every religious society, who did not exhibit the fruits of the spirit. With these remarks he submitted the following statement of facts. In Sept. 1822, there were indications of serious reflection in the minds of some of the prisoners. At that time they began to assemble for prayer. The officers of the prison treated every extraordinary appearance of this kind, with indulgence, though not without suspicion. The prisoners continued to assemble in the arch of the prison, till the number who wished for this privilege was so great that they could not be accommodated; and they presented a petition that they might be permitted to assemble in the chapel. This privilege was granted, and the prisoners, more than thirty in number, have continued to assemble for prayer daily, for more than a year. The officers of the prison are satisfied that some of the most vicious prisoners have become obedient and docile; that the order and industry of the prison was never greater than at the present time; and that the class who assemble daily for prayer among themselves are not the least worthy of trust. Mr. Collier, after using every precaution which his peculiar circumstances required, and after delaying as long as he could conscientiously the application of the prisoners, to be admitted to the ordinance of baptism; and after gathering from the testimony of the keepers, and from his own observation, and most careful scrutiny, what he regarded as satisfactory evidence, that some of them ought not to be deprived of the benefit of this sacrament, baptized fifteen prisoners, on the 3d Sabbath in October, 1823. It was a day to him of awful interest; but every thing which has since appeared in the lives of those who were baptized, has confirmed his opinion that it was right to admit them to this ordinance.

"Great effects result from little causes."—The "Society for Religious Purposes," which has been instrumental of so much good, has received during the last year, from all sources, \$439, 88 cents only.

Officers of the Society.—ELISHA HUNT, President; Robert Wilson, Secretary; Wm. N. Brad Street, Treasurer; Jonathan Carlton, Joseph Stevens, Elisha Field, Edmund Hay, Josiah Hayden, William Cushing, Managers.—Bost. Recorder

Anecdote of Primate Robinson and the Rev. C. Wesley.

The late Primate Robinson, who, it is well known, attached to his manners a high degree of personal dignity, happened to meet Mr. Charles Wesley, at the Hot Wells; when, after making some good-natured observations on the variety of scenes they had passed through since they had left College, (for they had been fellow collegians,) the following conversation took place between the Archbishop and Mr. Wesley.

"Primate. I knew your Brother well. I could never credit all I have heard respecting him and you. But one thing in your conduct I could never account for,—your employing Laymen.

Wesley. My Lord, it is your fault.

P. My fault, Mr. Wesley?

W. Yes, my Lord; yours and your brethren's. P. How so, Sir?

W. Why, you hold your peace, and "the stones cry out."

(Here they took several silent turns.)

P. Well, but I am told they are unlearned men.

W. Some of them are in many respects unlearned; so "the dumb ass rebukes the Prophet."

His Grace said no more.—Wes. Meth. Mag.

OLD ADVERTISEMENT.

Places Wanted.

VIRTUE—who has recently been turned away from a place that would be thought respectable, would be pleased to gain admission into some of the higher circles.

HONESTY—who was dismissed at the same time with virtue, would be glad of a situation with any profession.

CHARITY—wants a place with a professor, of any religious denomination.

GRATITUDE—would like a place in the neighborhood, but would prefer constant employment

Literary and Scientific Intelligence.

DOMESTIC ECONOMY, &c.

It gives us pleasure to learn that the Rev. Edward R. Lippitt, of Providence, R. I. a young gentleman of whose talents and evangelical piety we entertain the highest opinion, has been appointed Editor of the Philadelphia Recorder.

We perceive by an advertisement on the cover of the Wesleyan Methodist Magazine, that Dr. Clarke's Memoirs of the Wesley family, including the Great Grand Father, Grand Father, Father, Mother, Eldest brother, and seven Sisters, of the late Rev. JOHN and CHARLES WESLEY; with some account of the Rev. Dr. SAMUEL ANSELY and his FAMILY; collected from the original documents; are published, which we hope soon to be able to present, through the press to our readers.—N. Y. Meth. Mag.

A motion in Congress, to repeal the duties now imposed on Books, Charts, Maps, Mathematical and Philosophical Instruments, imported for individual use, has been rejected by a large majority.

A Society was recently formed in Edinburgh for the purpose of collecting and preserving the Reports of Philanthropic Institutions, foreign and domestic, and of providing accommodation for the reading of religious Magazines and Journals. Future historians will thank them.

Mission to the interior of Africa, for the discovery of the Niger's course.—We have great satisfaction in announcing that our three enterprising countrymen, Dr. Oudenoy, Major Denham, and Lieutenant Clapperton, who left London on the above interesting and hazardous expedition, under the authority of government, in 1821, arrived in Bornou in February last, and were exceedingly well received by the Sultan of that kingdom. The Doctor, an eminent professor from one of the Scotch Universities, was to remain at Bornou as British Vice-consul, and the others were to pursue their inquiries as to the course of this long sought river.—Lond. Lit. Gaz.

Iron Mast.—An iron mast and bowsprit, manufactured on speculation, are shortly expected at this yard, to be tried in one of our vessels. The terms on which government consents to make the trial are said to be—the adoption of the discovery, if it answers; and indemnity for the cost attending the trial, if it does not.—Plymouth Journal.

ON FINING CIDER.

Extract of a communication of Joseph Hooper, one of the Society of Friends, published in a southern paper.

Respected friend—As you have published my method of fining cider with isinglass (fish glue) which is a foreign article and expensive; and as I have, by one of my whimsical experiments, discovered a new method to me, and with a domestic material, generally thrown away as useless, which on the first trial has succeeded far better than isinglass ever did with me.—Having killed a bullock, and my people having boiled the feet more than common and let the liquor get cold, I perceived it to be a thick jelly resembling dissolved isinglass; and having some cider not fined, I tried the above jelly, by warming till dissolved; then drew some of the cider I intended to try with it and mixed both together gradually in a tub and kept constantly stirring the mixture till cold; then strained it and put the mixture into two hogheads of cider, mixing the whole as well as possible, by working it with a stick split in four parts and put in the bung hole. I directed it to be racked off in ten days, which was done; and on my return home found it as fine as any cider I ever saw, and greatly improved in flavor."

General Intelligence.

MASSACHUSETTS LEGISLATURE.

The subject of a Charter for Amherst College is to be taken up in the Senate this day.

The joint Committee of our Legislature, appointed to consider whether any reduction could be made of the salaries of the officers of the Commonwealth, have reported a bill for reducing the Governor's Salary from the last Wednesday in May next, to \$3000 per annum; those of the Secretary and Treasurer to 1800; those of the Attorney and Solicitor General to 1700; the Adjutant General's to 1200; that of Clerk in the Secretary and Treasurer's offices, 1000, second Clerk, 700. The amount of the proposed deductions in all these salaries is 3166 dollars.

A bill has also been reported providing that hereafter, incorporated manufacturing companies shall be taxed for all their personal estate in the towns where the manufactories are situated, and that the owners shall not be individually taxed for their shares.

A letter from an American at Gibraltar, dated Nov. 27, contains the following:

"The Russian Minister at Madrid, is said to talk loud of the United States as the source of all the revolutionary principles which trouble so much the crowned heads of Europe. The En-

glish are evidently courting our friendship, in hope, no doubt, of a co-operation with them in their expected contest. Two 74s are here, having brought the 12th regiment of Infantry to this place, and will take on board the 27th for the West Indies—they are said to have fitted out in a great hurry."

PERU.

The Baltimore Federal Gazette states that official intelligence has reached Washington of the arrival of General Bolivar at Lima; and of his election to the command and direction of the armies of Peru, until the Spaniards shall be driven from that country.

The Committee of the Greek Fund in New-York has received the following letter from the venerable John Adams—

Quincy, Dec. 29, 1823.

GENTLEMEN—I have received your circular of the 12th inst. and I thank you for the honor you have done me in addressing it to me. Be assured my heart beats in unison with yours, and with those of your constituents, and I presume with all the really civilized part of mankind, in sympathy with the Greeks, suffering as they are, in the great cause of liberty and humanity. The gentlemen of Boston have taken measures to procure a general subscription in their favor through the state, and I shall contribute my mite with great pleasure. In the mean time, I wish you and all other gentlemen engaged in the virtuous work, all the success you or they can wish, for I believe no effort in favor of virtue will be ultimately lost. I have the honor to be, gentlemen, your very humble servant.

JOHN ADAMS.

The venerable Judge Thatcher, agreeable to an intention some time since formed, has resigned his seat on the Supreme Bench of this Commonwealth. Judge Thatcher is about seventy years of age.

Accident.—On the 30th ult. a child of Mr. John Ferrent, of Newport, about 20 months old, was instantly choked to death, by a piece of an oyster shell, which it picked up, unobserved, from off the hearth.

Among the deaths in Philad. in the week ending Jan. 10, were 19 of Small Pox, and 20 of Typhus Fever.

The pistols presented by the Marquis La Fayette to Gen. WASHINGTON, and worn by the latter during the most of our Revolutionary War, were, on the Anniversary of the New-Orleans Victory, presented by Wm. ROMKINSON, Esq. of Virginia; through Col. MERCKER, to Gen. JACKSON.

The ship Gleaner, of New York, has been seized at Trinidad, in consequence of a lady passenger having on board a toilet table, and two unmade dresses.

The Steam-boat Wm. Lowndes, of Charleston, for Hamburg, was burnt on the 7th ult. 25 miles from Augusta. Her cargo, valued at 150,000 dollars, was consumed with the boat. The passengers were all saved.

Married.

In this city, Mr. Jacob Hurd to Miss Charlotte Agusta Peters.—Mr. Isaac Staples, of the firm of J. N. & I. Staples, to Miss Maria Porter.—Mr. Wm. Johnson to Miss Harriet Ryere.—Mr. Osmyr Brewster to Miss Mary Soper Jones.—Mr. Samuel Frank, jr. to Miss Juliet Eliza Rand.

In Newbury, Mr. George Adams, jr. to Miss Judith Dole.—In Taunton, Mr. Israel Luther, to Miss A. Wilbour. In Hopkinton, Mr. George, Leland, merchant, of Holliston, to Miss Hannah C. Shepard, of the former place.—In Groton, Dr. Joshua Green, of Sunderland, to Miss Eliza, daughter of Samuel Lawrence Esq.—In Gloucester, Mr. Charles Sargent to Miss Christina Lane.—In New Bedford, Rev. Philip Colby, of Middleborough, to Miss Eliza Standish.—In Sutton, Mr. Theral L. Hall to Miss Lucy T. Holman.

DIED.

In this city, Miss Mary Curtis, aged 8 years, only daughter of Mr. Nathaniel C.—Mrs. Sarah, widow of the late Mr. Samuel Harris, 68.

In South Boston, Mrs. Sally, wife of Mr. Charles Little, in Charleston, Mrs. Mary wife of Mr. Elias Farnsworth, 22.—In Roxbury, Mr. Oliver Rouse, 40.—In Gloucester, Mrs. Elizabeth, wife of Mr. Wm. Rogers, 60.—In North Bridgewater, Mrs. Abigail Willis, wife of Mr. David Cobb, jun. 21.—In Ipswich, Mr. Aaron Jewett, 78.

In Boxford, Mrs. Sarah Eaton, wife of Rev. Dr. E. She appeared as well during the day as usual, rode out to visit a sick friend, and in the evening, while sitting with the family her work was observed to fall from her hands, she was speechless, and evidently deprived of her reason. She continued to breathe until 12 o'clock, when the lamp of life was extinguished.—In Goffstown, N. H. found dead in the road, Mr. Benjamin Stevens, aged 68.—a man in easy circumstances, and kind to the poor. His body was not cold when found, and he is supposed to have died in an apopleptic fit, while carrying a quarter of meat as a present to his minister.

The number of deaths in this city, for the year past, as recorded in the Health Office, amounts to 1154. Of these 524 were females—the residue males, deducting 199 which were still-born.

Died in Scarborough, N. H. Sept. 1, 1823—Mary, daughter of Moses Harmon, aged 15. She gave evidence of a work of grace during her sickness, and we believe she left the world in peace.—Also, on the 8th December, Eli Harmon, brother to Mary, aged 17, after a lingering illness of twelve months, which he bore with uncommon patience, but without the comfort of Religion, until within about two weeks before his death. Previous to this time he had been hoping, and (as he said to a friend,) praying for health, but symptoms now became unfavorable, and bid him, without further delay, prepare to die. He obeyed the awful mandate, sought salvation in earnest, obtained mercy, and rejoiced in God his Saviour. From this time until his last moments, his theme was "Jesus and his Love." His prayers, exhortations, counsels and entreaties to his friends and occasional visitors, to prepare to meet him in a better world, were such as ought not, and I trust by some, will not, be forgotten. His confidence was strong, his evidence bright and clear, his mind sweetly composed and resigned. He could converse on death with the greatest composure, and disposed of his small affairs among his friends, as any man of greater mind and matters could have done. He sometimes manifested a fear that he should have hard struggles and conflicts in death, (as his poor sister did) which greatly affected him. But he besought the Lord for deliverance, and the Lord was entreated of him. He was tranquil in the last hour of life—conversed freely and affecting—asked to be moved a little, which done, as if going into a pleasant sleep, his breath stopped, and he expired without a struggle or a gasp—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

Children and youth come learn to die;
For you, as mortal, must comply:
Jesus can give you grace below,
O seek him now, and you shall know
The joys which from his favor flow.

Departed this life, Edmund R. Chedel, aged 18 years, 1 month, and 27 days. In the dealings of God with my dear son, we have reason to adore the riches of grace so clearly manifested in the renewing of his heart, and bringing his mind from under the influence of the darkness of sin and error, into the light and liberty of the children of God, so that, it is humbly believed he died in the comfortable and blessed assurance, that his sins were pardoned, and his soul made happy, by having the love of God abided abroad in his heart, and that peace which passeth all understanding, to abound in his soul, through Jesus Christ his Saviour. His mind had for a considerable time been indifferent to religion, so that he had no relief, or delight in the things which pertained to his spiritual welfare; and yet did he flatter himself with the hope that he was in a state of safety, and that it would be well with him, should he die in the state in which he then was. And when spoken to by myself, or religious persons, on the important subject of religion, he would reply, that he should do well enough, and he wished not to be troubled about himself, and desired that others would give themselves no trouble about him. And he showed an utter aversion to hearing any thing said on the necessity of repentance and regeneration, or any thing which related to experimental religion. But as his illness increased, he manifested a little more tenderness and willingness of mind to listen to religious conversation, and showed that he felt an uneasiness with regard to the concerns of his soul; and finally, his tears, sighs, and prayers, manifested the deep conviction he felt of his sinful and lost state. He now desired to hear the scriptures read, to have hymns read and sung; to have religious conversation and prayer. He prayed almost continually when left alone, or when none but myself was by, and would often say—"Mother, what shall I, a poor sinner do? How shall I obtain mercy?" with many such expressions. Indeed, his distress was increasingly great, until about a fortnight before he died, he experienced a happy change in his mind. His distress was taken away, and he was filled with the love of God, and peace in believing and trusting in Christ.—He declared to me, that his views were changed; he now no longer trusted in the ideas of universal salvation. "I have nothing to say about that," (said he,) "I feel that God has had mercy on me, and pardoned my sins; and if I could be consistent with his will to raise me up again to tell my young companions of the happiness of religion, I should be glad to do it; but I am resigned to his will." He often repeated and tried to sing these lines—

Bless the Lord, O my soul, for the work he has done,
Such heavenly peace in my soul hath begun, &c.

He talked to the family, and exhorted every one to try to seek the Lord, and to be prepared for death, before sickness and death came, so that they might be prepared to meet death in peace. He said he longed for the time of his departure to come, that he might depart and be with the Lord. And not long before he died, he said he wished us to leave the bed, and be silent, that he might, if possible, go to sleep and wake no more. And soon after, he died, and I humbly trust, sweetly fell asleep in Jesus.

I have thought proper to give this short statement of the gracious dealings of God with my son with a view to correct any erroneous ideas which may have been circulated about his case, and to express my gratitude to God for his unspeakable goodness to me and mine; to him alone, be all the glory given.

NAN. Y. CHEDEL.

Providence, Jan. 8, 1824.

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

WEDNESDAY, JAN. 14.

CLEARED.

Brigs State of Maine, Smith, Havana; Decatur, Andrews, N. Orleans; schr. Dart, Johnson, St. Peter.

THURSDAY, JAN. 15.

CLEARED.

Brigs Thomas, Rowe, Surinam; Forester, Soule, Havana; sloop Packet, Gloucester.

FRIDAY, JAN. 16.

CLEARED.

Brigs Juno, Hodge, Surinam, by O Vinal; schr. Hope, Lord, Freuchman's Bay; sloop Express, Sawyer, Portland.

SATURDAY, JAN. 17.

ARRIVED.

Schrs. Gen. Greene, Rogers, Eastport, 14; Hero, Bragdon, Portland; Orient, Griffin, Portsmouth; Fortune, Felch, Newburyport; Betsey & Eliza, Pierce, Dover; Superior, Kendall, Eastport;—sloop Randolph, Gloucester.

CLEARED.

Ship Izette, Shaw, Savannah;—brigs Sea Island, Isaac Atwood, do; Glide, Chas. Soule, Liverpool; Pioneer, Mt. timore, Madeira and a market; Boston, Lincoln, Richmond;—schrs. Hero, Barnes, Martinique; Pilgrim, Soule, Charleston; Ardent, Prince, do;—sloops Boston, Osborn, N. York; Millerville, Portland.

SUNDAY, JAN. 18.

ARRIVED.

Brigs Venus, Emery, Surinam, via Portland;—schrs. John, Brown, Kennebunk; Betsey & Hannah, Blunt, Mount Desert; Ann, Godfrey, Lubec; Dan & James, Rivers, Ma-hias; Dolphin, Collins, do;—sloop Packet, Grant, Kennebunk.

MONDAY, JAN. 19.

ARRIVED.

Sloop Gen. Brown, Matson, New York, via Vineyard.

FANCY JOB PRINTING.

MOORE & PROWSE.

No. 72, MARKET-STREET—BOSTON.

[Entrance two doors from Court-St.]

RESPECTFULLY inform their friends, that they have received from New-York and Boston Foundries, a new and handsome assortment of

Ornamental Printing Types,

which will enable them to execute at short notice, in the most fashionable style, all kinds of

Letter Press Printing.

IN PARTICULAR,

CARDS—SHOP BILLS—RECEIPTS—BANK

CHECKS—NOTES—CIRCULARS—CAT-

ALOGUES—HAND BILLS, &c. &c.

M. & P. gratefully acknowledge the liberal encouragement they have received since their commencement in business, and hope, by punctuality and strict attention, to merit a continuance of favors.

BOSTON, January, 1824.

FILES OF THE HERALD.

PERSONS wishing to obtain the Herald from the commencement, can be supplied on application at the Office.

THE HERALD'S HARP.



A HYMN OF PRAISE.

Great is thy goodness, Father of all life,
Fount of all joy. Then high and holy One,
Whom not thy glorious sanctuary, Heaven,
Can contain. Spirit invisible,
Whose omnipotence makes creation smile,
Great is thy goodness, worthy all praise
From all thy works. Then let earth, air, and sea;
Nature, with every season in its turn;
The firmament, with its revolving fires;
And all things living; join to give thee praise.
Thou glorious sun, like thy original,
A vital influence to surrounding worlds
Forever sending forth, yet always full;
And thou fair queen of night, o'er the pure sky,
Amid thy glittering company of stars,
Walking in brightness, praise the God above.
Ocean, forever rolling to and fro
In thy vast bed o'er half the hallowed earth;
Grand theatre of wonders to all lands,
And reservoir of blessings, round his praise.
Break forth into a shout of grateful joy,
Ye mountains, covered with perennial green,
And pouring crystal torrents down your sides;
Ye lofty forests, and ye humble groves;
Ye hills, and plains, and valleys, overpread
With flocks and herds. All ye feathered tribes,
That, taught by your Creator; a safe retreat
Find in the dead of winter; or enjoy
Sweet summer all your days by changing clime,
Warble to him all your melodious notes;
To him, who clothes you with your gay attire,
And kindles in your fluttering breasts the glow
Of love parental. Beasts, that graze the fields,
Or roam the woods, give honor to the Power
That makes you swift to flee, or strong to meet
The coming foe; and rouses you to fight
In harmless mirth, or soothes to pleasant rest.
Shout to Jehovah with the voice of praise,
Ye nations, all ye continents and isles,
People of every tongue; ye that within
Th' verdant shade of palm and plantain sit,
Feasting on their cool fruit, on torrid plains;
And ye, that, in the midst of pine-clad hills,
In snowy regions, grateful vigor inhale
From every breeze. Ye that inhabit lands,
Where science, liberty, and plenty dwell,
Worship Jehovah in exalted strains.
But ye, to whom redeeming mercy comes,
With present peace, and promises sublime
Of future crowns and mansions in the skies,
Imperishable, raise the loudest song.
O, sing forever, with seraphic voice,
To Him, whose immortality is yours,
In the best union of eternal love!
And join them, all ye winged hosts of heaven,
That in your Maker's glory take delight;
And ye, too, all ye bright inhabitants
Of starry worlds; and let the universe,
Above, below, around, be filled with praise.

FOR ZION'S HERALD.

MY FATHER.

My Father! Oh, that precious sound;
When it salutes my list'ning ear,
It bids my beating bosom bound,
And claims a tear.
It brings to recollection one
Who sunk beneath the treacherous main,
Just as my infant tongue begun
To lip his name.
The billows now his body lave,
Now floating on the ocean's bed,
Or deep, beneath the dark blue wave,
Now rests his head.
His winding sheet's the flaming surge,
His canopy the stormy skies,
The sea-bird means his funeral dirge,
As lone he lies.
Around him now, the wild winds sweep,
The sea-wind binds his placid brow,
And he doth sleep, death's lengthen'd sleep,
So deep, and low.
And oft, as sad, and lone I sit,
While the night-bird loudly screams,
As wrapt in fancy's dream—
Of Fancy's dreams—
In the distant thunder's roar,
Methinks I hear my Father's voice—
That voice, (which I shall hear no more,)
Bids me rejoice.
In the lightnings' vivid glare,
Methinks I see my Father's form,
Which flits before me on the air,
And now is gone.
On some solitary isle,
In some damp cave, or mossy cell,
With none his sorrows to beguile,
There he may dwell.
Oh Fancy, Fancy, how you rove;
Awake, shake off your dreams so wild;
For, ever shall your votive prove,
An Orphan child
An Orphan child! ah, none can tell,
The sorrows which that word doth speak,
'Tis that which bids my bosom swell,
And wets my cheek.
To struggle thro' this world of woe,
Surrounded by each tempting snare;
To stem its storms, and never know
A Father's care,
At times seems more than I can bear.
But stop—that God who rules on high,
Bids me to him lift up my prayer—
On him rely.
Yes, and methinks I hear him say,
"Fear not the ill which may befall,
For thro' this life's uncertain way,
I'll be thy Guide."
Then never more will I complain,
On him at all times I'll depend,
He is, and ever will remain,
The Orphan's Friend.

MINISTERS' MONITOR.

FOR ZION'S HERALD.

MR. EDITOR.

If you think proper, please insert the following letter, (extracted from the life of Mr. H. Longdon,) which was written to a young itinerant preacher, who went out from Sheffield, England.

"VERY DEAR BROTHER,

"I rejoice to hear of the health of your body, the peace of your mind, and a blessed prospect of success in your labors.

"You enquire how you may be useful. Your great object must be improvement in real vital holiness, in ministerial abilities. To improve in holiness, you must avoid every thing which brings darkness into the soul, by grieving the spirit. We know that all persons are not in equal danger from the same thing. Some grieve the Holy Spirit of God by idleness, lounging away their time in any thing or nothing. Some suffer loss by not exercising a proper guard over their thoughts. They cast the reins upon the neck, and their vain imaginations lead them to the ends of the earth. And others suffer great loss for want of a spiritual conversation. They talk about the world and politics; about any thing or nothing; are trifling or serious, as most suits the company where they are.

"If you desire to be eminently useful, be eminently holy. Avoid then, idleness, as you would drunkenness; be always usefully employed. I would recommend to you always to have an object in view. Whether you think, or read, or preach, or travel, or converse, always aim at something; your own improvement, the good of others, and the glory of God. I do not need to inform you that the best and surest way to grow in personal godliness, is to live habitually in the spirit of prayer. We cannot pray too much. I believe a preacher may learn more by prayer than by all other means. Would it not be well for you to rise early,—to divide your time into portions, and see that prayer occupy several hours in every day? Dear Jackey, take notice not to follow the example of others with relation to prayer. To pray much upon your knees, or upon your face before God, may not be profitable at first; but persevere, and your strength and communion with God will abundantly increase, even till you are all prayer, and all praise.

"If by prayer you maintain a spiritual frame of mind, you will find it easy to govern and expel all sinful and unprofitable thoughts. And your conversation must be spiritual, ministering edification to all. By these means your way will be open, your character established, and your usefulness abundant in the Lord.

"My paper fails me to speak of your own improvement in ministerial abilities. I will leave that till a future opportunity.

"The Lord is still kind and gracious to me.—Through His mercy I walk at liberty, increasing in humble love. My body is a clog to the activity of my soul, and often presses me down: though I am rather stronger than formerly. In the midst of all, my comfort is, to know that I am in the will of God.

"Miss Mary — is gone triumphantly to glory? Hallelujah to God and the Lamb. We shall all soon meet in Heaven.

"I am, &c.

H. LONGDON."

ANECDOTE.

The servant of a celebrated doctor of divinity had gone to hear the Rev. G. Whitfield; and on his return was thus interrogated by his master, who did not greatly relish Mr. W.'s popularity.—"Well, John! what are your thoughts about Mr. Whitfield?" "Oh sir!" said John, "he is a wise preacher, a very wise preacher." "Yes," rejoined his master, "he is a wise preacher; but there are preachers possessed of greater wisdom than he is."—"That may be," resumed John, "yet he is a very wise preacher." His master retired into his study, and in a little time rung for John. When he came, he said to him, "John, he that winneth souls is wise; Mr. Whitfield is indeed a very wise preacher."

LADIES' DEPARTMENT.

From the Ladies' Magazine.

LETTER FROM A LADY TO A DEIST—No. 2.
(CONCLUDED.)

The real Christian has learnt that here she has no continuing city, and is seeking one to come, whose builder and maker is God; that she is a stranger and pilgrim on the earth, and that she cannot boast of to-morrow. Consequently she has not a moment to spare; how then can she give to the world and its vanities the largest portion of her time; but if she connects herself with a man of the world, will she not give to the world and its vanities the largest portion of her time? If she does not, peace and happiness will soon desert her habitation; for "how can two walk together except they agree." Another important consideration is the divine command, "Be not conformed to the world, come ye out from among them, and be ye separate, and ye shall be my sons and daughters, saith the Lord Almighty."

Happiness is the desire of every rational mind, but it never was, nor never will be obtained by disobedience to the author of our existence. Infinite wisdom has marked the way and let down the golden chain which connects earth and heaven, and declared that "godliness is profitable to all things, having the promise of the life that now is, and of that which is to come." The life that now is, without the prospect of a glorious and blissful immortality, is far from being a blessing; this is demonstrated by the incalculable price which it cost for our redemption. The life that now is which has a well founded hope of a glorious immortality, is a paradise on earth; the light afflictions which spontaneously flow from the constitution of our nature, and the innate depravity of mankind are but for a moment, and that moment bears her little bark on its ceaseless tide, safely o'er the waves of this troublesome world to the haven of eternal rest. I would not exchange my hope of that life and immortality, which was brought to light by the gospel, to be possessed of universal empire; I would not live in voluntary alienation from that merciful Being who opened the gates of heaven to all believers, for all that earthly love and friendship could bestow, for the most perfect character who den-

ed him. And how could I live otherwise than in a state of alienation from and forgetfulness of him, when my tongue was condemned to perpetual silence on the heavenly theme, and the meditations of my heart continually interrupted by the follies and vanities attendant on my situation.

I again repeat it, I would not give up my hope, nor fetter my mind with such restrictions, to be possessed of universal empire. Realize for a moment how those hours that ought to bear on their wings the sweet interchange of sentiments would pass. Those circumstances so deeply interesting to you, and of which your sanguine heart would speak with rapture, are to me of very little value. They carry on their front the stamp of vanity, and she who rests upon them as her anchor of hope, will find vexation of spirit.

Believe me, it is hoping against hope, to suppose it possible that a soul which has been visited by the grace of God, that hath set her affections on things above and not on things below, can turn back to the beggarly elements of this world; but perhaps, (how shall I trace the sentence) perhaps your own mind is yielding to the powerful remembrance of conscience.

Alas! this idea is inadmissible—I must conclude this letter—but how shall I close it without expressing the most fervent wishes for your happiness. But you do not believe that I wish your happiness; just as rationally may you doubt if I wish my own. I do not wish to read any more of Dr. D's writings; I think him an incompetent judge of sacred history.

Adieu for the present; I shall write in a few days and endeavor to delineate to the best of my abilities, the happiness which must flow from the marriage union of real Christians. You will then hold my argument in the scale of justice, and see the balance in my favor, and possibly you may see that it is not education nor enthusiasm that can give strength of mind to make a decision which must break the strong bonds of sweetest, purest friendship and unabated affection. O no! You must ascribe it to that power, who holds the meanness of his servants in safety by keeping them from temptation.

"Have I not then accomplished my proud boast! Did I not tell thee, we would rise, Lorenzo! And kindle our devotion at the stars; And have I fail'd?"

To that Almighty power whose prerogative it is to convince the understanding and convert the soul, I commend you most ardently, beseeching you to read without prejudice, with a heart open to conviction, and with as much avidity, the arguments in favor of the Christian religion, as you have those against it. It will always give you pleasure, and if I may judge by my own feelings, you will need some auxiliary resources when the last adieu shall close the sweet interchange of sentiment—seal, forever seal our last letters, and bring to recollection those happy seasons which are gone forever. I am, &c.

YOUTH'S DEPARTMENT.

FOR ZION'S HERALD.

MEMOIR.

MR. EDITOR,

The following is a short account of the power of religion on the mind, exemplified in the last sickness and death of Miss HANNAH ESTES, second daughter of Mr. William, and Mrs. Rebecca E.—She departed this life, the 30th of November, 1823, in the 18th year of her age.

The fatal disease with which she was affected, and which terminated her mortal existence, was a lingering consumption. In the beginning of her illness, she felt anxious to be restored once more to health, as she was a stranger to the joys of religion till a short time before her death. On hearing of her sickness, and feeling somewhat concerned about the state of her soul, I called to see her, and found her in a very unhappy frame of mind. She appeared to be rapidly hastening to the grave—yet unprepared—Imagine if possible the feelings of my heart—a fellow-youth going into eternity with NO HOPE!!! I renewed my religious visits occasionally, and found, as her bodily strength decayed, that her distress of mind increased. But a short time before she exchanged worlds, she expressed a wish to see me, and I accordingly attended. Her distress for her soul was great. I endeavored to comfort her by reading the following encouraging promise: "Blessed are they that mourn; for they shall be comforted." I then joined with her in prayer; and while thus engaged, my faith was strengthened: I really believed that God would appear in mercy to her soul. After prayer, I observed an alteration in her looks. I spent a few minutes in conversing with her, and found that her distress had subsided. From that time she retained her confidence in God, and continued to rejoice in his sin-pardoning mercy. She frequently expressed her thankfulness to her dear Savior for the inestimable blessing she had received; and often called her friends around her, and urged them to seek the salvation of their souls.—Her bodily distress was great; and she sometimes feared she should be impatient under it: but the word of promise was verified; the grace of God was sufficient for her.

The solemn hour of separation at length arrived; she called her friends around her bedside, and bid them all a long FAREWELL!!! The evening on which she died, she cast a look on me, and with a heavenly smile, said, "Oh! how good the Lord is!—I cannot be sufficiently thankful for what I enjoy!" To her father she said, "mourn not for me, for I am happy!!!" Soon after saying these words, she exchanged this world for a blessed immortality.

Yours, &c.
Lynn, Dec. 1823.

JUVENILE EXPOSITOR.—No. 15.

Matt. xiv. 6 10.—And when Herod's birthday was kept, the daughter of Herodias danced before him, and it pleased Herod.—And he sent and beheaded John in prison.

The keeping of birth days is a very ancient practice, and it has been observed in various ways by different nations and individuals. The pious have generally observed the return of those seasons in a religious manner, particularly to take a retrospect of past life; to consider the circumstances of mercies under which they were born, or have been educated; to trace the spe-

cial interposition of providence in their favor; to recollect the distinguishing mercies and visitations of grace; to call to remembrance their sins; to exercise repentance, and faith in Christ for renewed pardon and grace; to serve him in newness of life; to renew covenant and devote themselves afresh to love and serve God the remnant of their days. The irreligious spend their time on such occasions in receiving and treating company; in making or going to parties, balls and other amusements. Thus did Herod, and thus do the Herods and Herodias of the present day. Thus did Mrs. C. who was vindicating the practice of dancing, balls, and other amusements of the kind. She said to Mr. M. a minister of Christ, "There is no harm comes of these things sir." "Do you not remember of ever hearing, or reading of any harm coming from dancing," said he. "It seems that one of these birth-day dances cost that good old saint of God, John the Baptist, his head, as you will find by reading Matt. 14—from 6 to 10." This struck her. She could not but think of it. The more she reflected, the more it made her uneasy.—She read the passage—she read the scriptures more, and thought more, and became convinced of the sinful tendency of such practices. Nay more, from this circumstance she became convinced of sin, and sought and obtained mercy; and from that time, her house became a house of praise and prayer, instead of a house of music and dancing.

MEMOIR OF SAMUEL STEVENS,
LATE OF KINGWOOD SCHOOL.

(Concluded from our last.)

Perhaps the oration referred to may be one or other of those set down by him under date of September 14, sixteen days before his dissolution.

On the Being of a God.

Immense idea! too great for man to fathom, or even for angels to explore! Behold, infidel, the face of the whole universe, the sun, the moon, and stars; say, are these the productions of mere chance? Is any man capable of ascertaining the properties of these immense worlds? Are all the productions of the earth the work of chance also? Again, is chance the author of man? No, deluded being, these things cannot be,

There must be some high abode,
Which becomes the grandeur of a God.

From him man is derived, and hence comes all the good we receive, and all the blessings we are surrounded with. Look at thyself, thou Deist! the wonderful construction of thy body cannot but tell thee that thy doctrines are false, and that thou art under the delusions of the wicked one. Let us then be mindful of the goodness of God towards man; the unworthiness of his creatures. Let us adore his superabundant kindness in the blessings he is daily bestowing upon us. But above all, let us gratefully lift our hearts to him, for the gift of his only son Jesus Christ. To whom be glory now and forever. Amen!

There is likewise another piece, subsequent to the former, and which is the last in his hand writing; but to avoid being tedious, we shall decline inserting it.

A few days before the fatal event which terminated his mortal course, he visited a poor neighbor, then under confinement through affliction: to this man he said, "Oh! John, let me entreat you now to give your heart to God, for to-morrow may be too late;" solemnly warning him to flee from the wrath to come. On this man complaining of being slandered by his neighbors, Samuel replied, "Never mind that, John, all manner of evil was said falsely of our blessed Saviour, and we cannot expect to be exempt if we were blameless; only let us love our enemies; for if we cannot forgive them, how can we expect God to forgive us? O! pray that God would enable you to do as he hath commanded, 'But I say unto you, love your enemies;' by the grace of God, this I am enabled to do." Before leaving him, Samuel inquired into his circumstances, and being informed that they were very bad, he said, "I have some money of my own at home, and you shall have it." Thus Samuel became his own executor, and laid up his little treasure in heaven for ever.

For a considerable time previous to his last illness, he was frequently repeating those passages of sacred writ, which were expressive of the shortness of time, and the nearness of the eternal world. About a fortnight before his demise, he observed to his sisters, how much he longed to be made holy, knowing that without holiness no man can see the Lord. "Oh!" said he "I would rather die, than sin against my God." On the Saturday preceding that event, being the day on which the ladies write their themes, he said, "Sister, I have a favor to ask of you, which is, that you will allow the young ladies to write a theme from these words, 'Be ye also ready, for in such an hour as ye think not, the Son of man cometh.'" She replied, that it was too similar to the theme of the preceding week. Samuel, however, was urgent, and she consented. He himself wrote three themes from the same words on that occasion, and was sensibly alive to what he wrote. Yet no one had any surmise that he was composing for his own funeral oration. They were also not a little struck with seeing written by him in various parts of the house,

I beg not riches, nor yet length of days,
God grant me wisdom, to direct my ways.

Samuel's death was quite unexpected; as he was in full health till the little accident occurred, which proved the messenger of heaven; nor even then was any danger apprehended till within the last thirty hours. Amusing himself, according to the boyish custom, when quite alone, and leaping over a hedge, the splinter of a broken stick penetrated his leg, between the two bones, perforating the inter-ossal ligament a few inches below the knee; he drew out the splintered portions with his own hand, and pursued his diversion. This was on the 22d of September. The common domestic applications were made use of, and very little complaint was made. Indeed he continued so free from any urgent symptoms, that he attended our religious services as usual on the Lord's day, September 28, and was at our Love-feast. None of these particulars came to my ears till Tuesday, the 30th, on returning from preaching. The circumstances were then first mention-

ed to me. Immediately, aware of the danger, I lost no time in visiting the youth, and found my fears too fatally verified. A tetanos, or locked jaw, of the very worst kind, had rapidly come on, which it was not in the power of the most potent remedies to remove; he languished in the most excruciating agonies the greater part of thirty hours, till he found a final release about two o'clock on Thursday morning, October 2d. In all which we witnessed his perfect resignation to the sovereign will of God, and patience beyond his years. This is fully confirmed by his pious sisters, who write: "Not one murmuring expression was heard to escape his lips: being asked, if he felt any fear of death, he replied, quite in an ecstasy, 'No; for God is my rock and my salvation, I shall not fear.' At another time, having just undergone the most excruciating spasms, he said,

Happy beyond description, he
Who in the path of piety
Loves from his birth to run!
Its ways are ways of pleasantness,
And all its paths are joy and peace,
And heaven on earth begun.

Adding, 'I find it is; I enjoy that peace that the world can neither give nor take away.' Being asked, which he would rather do, continue on earth with his sisters, or join his parents in heaven, he sweetly replied, 'The will of the Lord be done; but was the choice given to me, I would rather resign this fleeting breath, and die my Father's God to meet.'"

During the whole of this distressing illness, he had not one doubt of his acceptance; all was calmness, joy, and peace. A short time before he breathed his last, he lifted up his hands to heaven, and said, "Precious Jesus, precious Jesus, what have I ever done to merit such love as this? Oh! I love him with all my heart, and mind, and soul, and strength!" He continued repeating the words, "Precious Jesus," till his bodily powers were nearly exhausted. After a short pause, he said, "I am dying, pray that I may have an easy passage." On our rising from our knees, he said, "I will fear no evil, for thou my Lord, art with me. Come Lord Jesus, come quickly," and with heaven in his countenance, he exclaimed, with his enfeebled voice. "He is coming, he is coming," when in a moment his happy spirit was released, and he slept in Jesus in complete repose, October, 2d, 1817, aged 14 years and ten months.

THE SAILOR'S FRIEND.

NEW-YORK BETHEL UNION.

THE PRESIDENT'S ADDRESS.

The following is the Address of Divine Bethune, Esq. President of the New-York Bethel Union, at their third Anniversary, on the 31st ultimo:—

Again we meet you, dear brethren, to rejoice in the goodness of the Lord; and to present to you our Report, of the events of the year now closing upon us, as they respect the long neglected class of men, in whose spiritual improvement you manifest so deep an interest. For them let your prayers unceasingly ascend to the throne of grace. Both in Europe and America the character and comfort of Seamen are objects rising into importance, and awakening more general solicitude. No longer can the opinion be maintained, that it is hopeless to attempt the moral improvement of Seamen. In our seasons of prayer, at boarding-houses, and on board of ships, the landsman's address has sunk into apathy, before the simple and melting eloquence of a son of the sea, describing his own translation from darkness unto light, by the gospel of salvation. His close exhortation to his shipmates, and the fervent breathings of his soul to God in prayer for them, have dissolved an assembly in tears, with a power beyond description.

Those gallant men, who have raised the American name to the highest pinnacle of human glory, our naval heroes, are now, in a season of peace, twining a wreath of yet brighter hue around their honored brows. Every Christian heart must have beat high with joy, on reading even a newspaper account that Commodore Hull had ordered a library of one thousand volumes for the use of his crew, preparatory to a long and distant voyage.

I delight to present to my own mind the appearance of this ship of war, lately ordered by our government to visit the Sandwich Islands, during her cruise in the Pacific. "Who," say the wondering Islanders, "are these, carrying as on eagle's wings, their stripes and stars into far distant seas? What gallant ship is this," "she is the United States, Commodore Hull, displaying her broad pendant in the Pacific Ocean, armed with fifty guns, for her seamen to fight; and with her thousand volumes for her seamen to read. Now she rides triumphantly in the harbor of a distant island of the sea, whose inhabitants have been turned from dumb idols to serve the living God, by American Missionaries, chosen of the Lord for that purpose of mercy; and sent forward, in the faith of his blessings, by American Christians." Who would not be animated to continued united exertions, however ineffectual they might at first appear?

Let an American only look at the scene I have just been describing, (and, blessed be Jehovah, it is a real one,) in all its varieties of triumph, and his heart must bound within him for joy. The prophet's admonition sounds from age to age, and still is true, "Then shall we know, if we follow on to know the Lord;" so may we also say, "if we follow on in the path of benevolent exertion, then shall we behold the wonderful works of the Lord;" Our efforts shall be successful through his blessing, and the honor He will put upon our faith; "his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." "this also cometh forth from the Lord of Hosts who is wonderful in counsel, and excellent in working." "Glory to God in the highest, on earth peace, good will toward men."

LINES

Found written on the blank leaf of a Bible.

While down the stream of life I sail,
Christ be my ship, and Grace my gale;
Hope be my anchor while I ride,
This Book my compass o'er the tide.